

The Ceremonies for Counteracting a Spirit Meeting

As told by Charles Camfili in Guina-ang, June 2002,
recorded, transcribed and translated by Lawrence A. Reid.

1. Nan na-ay og-okhod nan ma-ik-ikkan sinan kanan cha en “an-anito”.	This story is about what is done when (someone is) what they say “spirited”.
2. Mo faken, “ninpa-anito”.	If not, “having been met by a spirit”.
3. Mo way ninpa-anito, mo kanan nan chey ipokhaw ay ninpa-anito, en “Wa nan inilak ay anitod as chi,” mo into nan finoknag na.	If there is someone who has met a spirit, if that person who has met a spirit says, “There is a spirit that I saw there,” wherever it was that he was working.
4. Mo ifakha na chi, kanana en “Engkayot inwaswas sinan ib-a tako ay akhi tako, nan tapin si ipokhaw mo sino nan minlayad, kakayong tako ta mayomyom cha ta satakot eney nan fayad.”	When he says that, he says, “You go call together our relatives, and other people whoever wants to, our companions, so that they are brought together so we will then take the payment.”
5. Fayad nan ngachan tod-i.	Payment is what they call that.
6. Omey cha, omey cha inwaswas, encha in-ayag.	They go, they go gathering people together, they go calling (to them).
7. Mayomyom cha nan ipokhaw.	The people are gathered together.
8. Waschin ...	Everyone...
9. Nan inin-a, omara chas kokhong si iyopon cha, inlagkhoragkhoy chas khawis ay lagkhoy, oray nan apongoy.	The women, they get chicken coops to pile together, they are all wearing their fine wrap-around skirts, even their head beads.
10. Nan larraraki, waschin mangaras nan solkod na.	As for the men, everyone gets one of his spears.
11. Inwanes cha pay.	They wear their loincloths, moreover.
12. Sa-et mayomyom chas nan afong nan che-ey ninpa-anito, sachat aran nan fotog.	Then they gather at the house of the person who has met a spirit, then they get the pig.
13. Sakfaten cha nan fotog et, maforeg cha am-in ay omey ad ilit asnan che-ey nangil-an nan che-ey ninpa-anito.	They carry the pig on their shoulders, and they proceed in a line to go to the outskirts of the village, to where that person met a spirit.
14. Achi cha agros id-an sinan che-ey nangil-anas nan anito, oray idmang cha.	They don’t go exactly to the place where he met the spirit, as long as they can look over at it.
15. Chechemangen cha nan che-ey nangil-ana.	They look over at the place where he saw it.
16. Oray sangchar, wad-ay sangchar, wad-ay khameng, wad-ay sorkod, wad-ay akosan, wad-ay mampay nan che-eycha apongoy cha.	Even a vat, there is a vat, there are wine jars, there are spears, there are <i>akosan</i> waist adornments, there are moreover their head beads.
17. Adwani, mafalin ay ma-itapi nan siping, ay parata.	Now, money can also be included, which is ‘ <i>parata</i> ’.
18. Nan che-ey parata, “coins”.	This <i>parata</i> is ‘coins’.
19. Itapi chas chi, omey cha pay ad ilit asnan mangidnetan cha, isa-ad cha nan fotog.	They add them there, they go to the outskirts of the village to the place where they place them, they put down the pig.
20. Esa chat omey chat, isog-ed cha nan fanga.	They they go, they place the pot over the fire.
21. Ara-en cha nan watwat, itob-ong chas nan che-ey fanga sachat parparen nan manok et, lotowen chas nan che-ey fanga.	They get the meat, they put it into that pot then they kill the chicken and cook it in that pot.
22. Oray nan tafako, wad-ay nan tafako kayet ay awiten chas chi ay ma-itap-i ay ma-isasa-ad	Even tobacco, there is also tobacco that they carry there to add to the things that are placed there.

sid-i.	
23. Achi pay marpas ay maparpar nan che-ey manok, nan che-ey inawit cha ay tapey, mafalin ay inomen cha, nan che-ey inawit cha ay tapey; winno mafalin nan fayas, inomen cha.	After that chicken is killed, the rice beer that they carried with them, they can drink it, that rice beer that they carried with them; or it can be sugarcane wine, they drink it.
24. Ammo cha pay naroto nan che-ey manok ya nan che-ey watwat, che-ey kanan cha, ay ifokhaw mo sa..	When they know that the chicken and the meat is cooked, then they say, "Shout it!"..
25. Tag-ongen cha, khekhechen cha nan che-ey watwat ya nan che-ey manok.	They dip them out, and slice up the meat and that chicken.
26. Narpas nan khekhed na, sa-et maligwat nan che-ey am-ama.	After its slicing, then that old man gets up.
27. Wa nan likha-o ay...	There is a winnowing basket...
28. Isa-ad cha nan likha-o sachat oponen am-in nan che-eycha oray apongoy, oray nan che-ey khameng, ma-ichapat sinan likha-o, nan che-eycha mampay akosan, oray sengseng, mafalin nan siping mampay ay parata, apongoy, ma-opon sinan che-ey likha-o.	They put down the winnowing basket, then they pile on it all the head beads, even that wine jar, they are put together on the winnowing basket, those waist adornments, even earrings, also the money, that <i>parata</i> , head beads, piled together on that winnowing basket.
29. Sa-et tomakcheg nan che-ey am-ama ay narakay, sanat ifokhaw na.	Then that old man stands up, then he shouts.
30. Nan kankanana et, kanana en "Chakayo..."	What he is saying, he says, "You..."
31. Ay wen, in-awe ona, kanana en, "Eeeew!"	Oh yes, he cries out first, he says, "Eeeew!"
32. Ikkanas chi.	He does it like that.
33. Sanat ifokhaw na en, mo as na, mafalin ay ilokhi na ad aschi Fakhiw, kanana en, "Anito kayos sa Parotan, achi kayo pappa-ilas nan yog-aw; chakayo ay anitos sa ad Tangkili, siya metla-eng; anito ad as sa, engkhanas chi; engkhana ad anito ad Langtakhana; anito ad as sa Lamakhan; engkhanay anito ad as sa, oray as sa ad Matteng; anitod Takib."	Then he shouts..., if it were here, he would begin over there at Fakhiw, he says, "You spirits there in Parotan, don't show yourselves to people; you spirits there in Tangkili," that just the same; "spirits over there, until there; until the spirits at Langtakhana; spirits at Lamakhan; until the spirits that over there, even there at Matteng; spirits at Takib."
34. Sa chachi nan ifogfokhaw na.	Those are the things he is shouting.
35. "Achi kayo pappa-ilas nan yog-aw!"	"Don't show yourselves to people!"
36. Nan kanaan 'yog-aw', nan ipokhaw.	What he calls 'yog-aw', that is 'people'.
37. Nan ipokhaw, siya nan kanana en 'yog-aw'.	The people, that is what he calls 'yog-aw'
38. "Che-ey achi kayo pappa-ilas nan yog-aw!"	"Don't show yourselves to people!"
39. Tay mo pa-ila kayos nan yog-aw ya petkhen cha ay masakit cha.	Because if you show yourselves to people and they respond to it they get sick.
40. Isonga ifokhafokhaw na chi am-in nan nalikes sid-i.	So he keeps on shouting that to all those places around there.
41. Osto pan ay finilafilang na chachi en kasi in-anawe.	After he has completed the count of all of those places, he again just cries out.
42. Ipidsa na nan awe na, sa-et in-khaniyaw nan che-eycha ipokhaw ay inin-as larraraki ay inchidlig cha ay mangaras nan che-eycha anoka.	He strengthens his crying out, then all the people there, women and men also call out as they push there way forward to get those things.
43. Kanan nan tapi na en, "Achi kayo pappa-ila, iyad-imi chadlos tona, iyad-i mi chadlo nan etad mi, iyad-i mi nan anak mi," kanan nan tapi na chi ay mangwani.	Some of them say, "Don't show yourselves, we surely forbid this one, we surely forbid our siblings, we forbid our children," that is what some of them say.
44. Sachat pan narpas chi, waschin nangaras nan che-ey apongoy na, winno akosan na, am-in nan che-ey ninsa-ad nas nan lig-o, sorkod	After that is finished, each one gets their head beads, or their waist adornment beads, whatever they have placed on the winnowing basket, their

na, pinangas, tay ma-itapi nan sorkod ya pinangas sid-i.	spears, headaxes, because headaxes can be added there.
45. Narpas pan chi ay na-ikkan chi, che-ey, ara-en cha pan et, kanan cha en, "Mangan takot!"	After that is done, they get them and then they say, "Let's eat!"
46. Tay nakhekhkekhekhed chi, ma-opon cha nan mo wad-ay ka-at si laraki chi, aped cha iwatwat chis na mo toro ay ipokhaw si inmayan nan che-ey watwat.	Because after it has all been completely sliced up, they pile it according to the number of men there, they distribute it, if there are three people taking around that meat.
47. Achi cha kanen chi, ad-i cha chi ischa ay aped cha chi ninwatwat, awni kasi cha metla-eng amongen sid-i et ma-ipa-ey metla-eng sinan che-ey fanga.	They don't eat it, they don't eat the meat, they just distribute it, later they will gather it and just put it back in the pot.
48. Chey, marpas chi, sa chat kanan nan chey am-ama chey, "Aranyo pan chasa ta entakot, sakfaten yot sa nan fotog, isa-ar takot."	Then, after that, then the old man says, "Get your things and lets go, carry that pig and lets take it home."
49. Sakfaten nan makasakfat nan che-ey fotog.	The one who carried the pig on his shoulder, carries it again.
50. Sachat mafob-oreg cha ay soma-ar et.	Then they go in line returning home.
51. Omeychas nan che-ey afong nan che-ey ninpa-anito.	They go to the house of the person who had seen a spirit.
52. Ay, omey chas chi, kherten cha nan che-ey fotog.	When they go there, they then kill the pig.
53. Kherten cha chi et, mafalin ay mo sino nan minlayad ay omey si afong na ay mangilas nan ila na, anoka.	After the pig has been killed, whoever want to go to their house to see whatever he has to see, can go.
54. Osto naroto nan che-ey fotog, kasi cha mayomyom.	After the pig is cooked, they again gather together.
55. Mafalin ay ayakhan cha nan an-ak cha, ap-o cha.	They can call their children and their grandchildren.
56. Mayomyom chas chi et, naroto chi, kanancha...	After they are gathered together there, and the meat is cooked, they say...
57. Khinlet cha nan fotog sachat langnen.	They killed the pig then they burned off its hair.
58. Iskhep cha sachat fekfeken.	They take it inside then they cut it up.
59. Khab-en cha ay fotlen cha.	They do it, they cut it into large sections.
60. Sachat itob-ong.	Then they put into the pot for cooking.
61. Narpas chi mafalin ay mo inom, mafalin cha ay omin-inom, nan larraraki.	After that, it is drinking, they can drink, the men.
62. Tay as na larraraki ya angkhay nan ominom.	Because here, it is only the men who drink.
63. Maroto pay chi, mayomyom cha nan che-eycha mampay inmey ad ilit ya nan inayakhan cha ay ap-o cha winno an-ak cha ya nan tapin si achi naka-ey ay omafat asnan afong ay che-ey.	When that (the meat) is cooked, the ones who went to the outskirts of the village gather together, and they call their grandchildren or children and some of those who couldn't go to meet at the house of that person.
64. Wad-ay cha.	There they are.
65. Tag-ongen cha nan che-ey watwat ay naroto, sachat kekhechen.	They dip out the meat that is cooked, and then they slice it up.
66. Kekhechen cha pay chi, mafalin ay kanan cha en "Ila-en yo mo wad-ay tako am-in ta satakot mangan"	After they have sliced it up, they can say, "See if everyone is here so that we can eat,"
67. Mo kanan chan "Wacha tako am-in," mo chowa cha, changeyen cha nan che-ey likha-o ay kad-an nan watwat.	When they say, "Everyone is here," if there are two of them, they carry that winnowing basket into which the meat has been placed.
68. Ichakal cha ay mangiwatwat.	They take it outside to distribute.

69. Sachat mangan.	Then they eat.
70. Marpas nan watwat, khowachen nan inin-a nan makan.	After the distribution of the meat, the women ladle out the cooked rice.
71. Ma-iwaras et, mangancha.	It is distributed then they eat.
72. Marpas pay nan che-ey kakan, iparag cha khes kasin san likha-os nan che-ey pantew, kasi cha khes yomyomen san che-eycha mampay akon ay apongoy si nan che-eycha am-in pinangas, sorkod, khameng, siping, ay parat ay kanak ad khanad.	After the eating is finished, they take out again that winnowing basket to the house yard, and they again gather that pile of head beads with all the headaxes, spears, wine jars, and the <i>parat</i> money that I mentioned before.
73. Che-ey.	That.
74. Sa-et pan khes, kasi khes tomakcheg nan che-ey am-ama.	Then again the old man stands up.
75. Na-opon chi, sa-et mangapya nan che-ey am-ama.	When they are all piled up, the old man says a ritual prayer.
76. Nan kapya-enas chi 'paranga'.	The ritual prayer that he says it called ' <i>paranga</i> '.
77. Khab-ena nan paranga.	He prays the <i>paranga</i> prayer.
78. Marpas pay ay nakakhab-an sinan paranga, ay nangapya, che-ey kasina khes itakcheg nan anoka, kasi khes in-awe sa-et in-anawe ona, sa-et kasi khes ifokhaw nan che-eycha.	After the prayer is said, he again stands up and again cries out, then he just cries out first, then again shouts those things.
79. In-anawe, kecheng.	He just cries out, and it is finished.
80. Tomakcheg chi et in-anawe.	He stands up and just cries out.
81. In-ikhokhonnod khes nan che-eycha anoka.	Those people then grab their things.
82. Waschin mangaras nan che-ey kowa na.	Each person gets what belongs to him.
83. Siya metla-eng nan kinwani cha ad as chi ad ilit, mafalin ay siya met la-eng nan kankanan cha khes sid-i.	It is just what they said at the outskirts of the village, that is just the same as what they say there.
84. "Iyad-i mis tona, iyad-i mi nan anakmi, iyad-i mi nan etad mi, iyad-i mi nan ama mi," mo siya.	"We refuse this person, we refuse our child, we refuse our sibling, we refuse our father," if that is it.
85. Mo ama nan che-ey ninpa-anito, "Iyad-i mis ama," kanan nan esa.	If it was a father who had seen a spirit, "We refuse our father," someone says.
86. Mo anak na, "Iyad-ik nan anak ko."	If it was his child, "I refuse my child."
87. Kanana.	He says.
88. Narpas chi ay nangan cha.	After that they eat.
89. Marpas chi ay na-ifokhaw, che-ey, waschin takot pan masisiyan ta... waschin soma-ar si afong na.	After the calling out is finished, everyone disperses..., everyone goes to his own house.
90. Kecheng chi.	That's the end.